

THE ISNEG LIFE CYCLE

165

Not only the absence of initiation ceremonies, but even that of any customs that might aim to teach or mold moral conduct, as dieting, fasting and so on, is a great drawback to the efficient training of Isneg youth. I repeat it, young people are taught to avoid hardship much more than to get inured to it, and this seemingly has much to do with keeping our Isneg in habitual indolence, and rendering them easily dejected at the smallest difficulty or the slightest pain.

861
867
[785]

Here now I shall enumerate the virtues and acts of virtue that are formally taught according to the Isneg moral code, and those that are less formally taught, and shall give a few supplementary details. It should be stated once for all that all, or almost all, training in this line is done directly; I mean that the Isneg rarely, if ever, use stories or fables in order to inculcate the principles that regulate moral conduct. Some of their tales might perhaps have such a very desirable effect, but the generality have not, and I really wonder if, even in the case of those that have a kind of moral attached to them, the Isneg really use them for the purpose of teaching right behavior. The tales seem to be much more a means of teaching the youngsters the traditions of the race, especially with reference to spirits and kindred subjects, and very often also they are simply a pastime for people who have few means of diversion and amusement.

The teaching of religious practices has been explained at length in a preceding paragraph, and here I have nothing to add on that subject. Headhunting as a duty has rarely been taught ex professo: all the traditions of the people and the paramount importance of this custom in the life of an Isneg tended formerly to impress it very strongly upon the mind of the child. Actually of course the taking of heads, which is fast disappearing, has no more the same appeal to the members of the younger generation; so this part of the Isneg moral code is bound to lapse sooner or later, provided the Government can keep the people in control for a sufficiently long period of time. This is what happened with the Ibaloy, among whom by this time headhunting is an unknown quantity, and with the Kankanay, among whom the same custom is almost completely rooted out.

867
721
177

Obedience and respect for their elders is very formally taught to the children, not only by father and mother, but also by other members of the older generation. Besides small boys and girls learn by practical experience the necessity of obeying and respecting their elders, as it is not a rare occurrence to see a whipping follow in the wake of a transgression of this most important duty of a child.

867
689

The Common Law enjoins that man must not: ⁶⁸⁵
steal, tell false stories of others, court the wife of an-⁶⁸³
other, nor make trouble at a feast. It further enjoins⁶⁸⁴
that a man must respect the rights of individuals,⁶⁸⁷
give food to visitors, give aid to neighbors, and that ⁸⁶⁷
parents shall teach children the old customs and legends, as well as correct them in order that they may grow up properly.

The Apayaos have a very complete system of so-⁵⁷⁶
cial etiquette which might be characteristic of a high ¹⁹²
culture. It displays a nice sense of fitness and an innate kindness of nature. Hospitable customs make the visitor's stay a happy one. There is even no embarrassing sense of indebtedness for gifts of service or materials to be expressed: for the people have no word meaning "thank you" in their dialect. When one goes on a journey, there is no word meaning "good-bye": no sad word of farewell. One just walks away as if he were going down to the river to take a bath. When he returns, even after a long absence there is no word of greeting. He is treated just as if he had only come back from taking his bath. As a matter ^[515]
of fact he may have; for it is the custom to take a bath in the last river crossed before reaching home.

The people keep their houses and surrounding ³⁵⁶
grounds clean and neat. Clothing is kept washed, ⁵⁷⁵
and daily baths in the river are taken. The bark of ^[524]
the *taplet* tree is used for cleansing purpose.

The Apayaos are remarkably modest about their ⁵¹⁶
persons. A woman must not allow her legs to spread ⁸³⁴
when squatting to a sitting position nor allow her *tapis* to go above her knees. Even when there are no ⁸³⁴